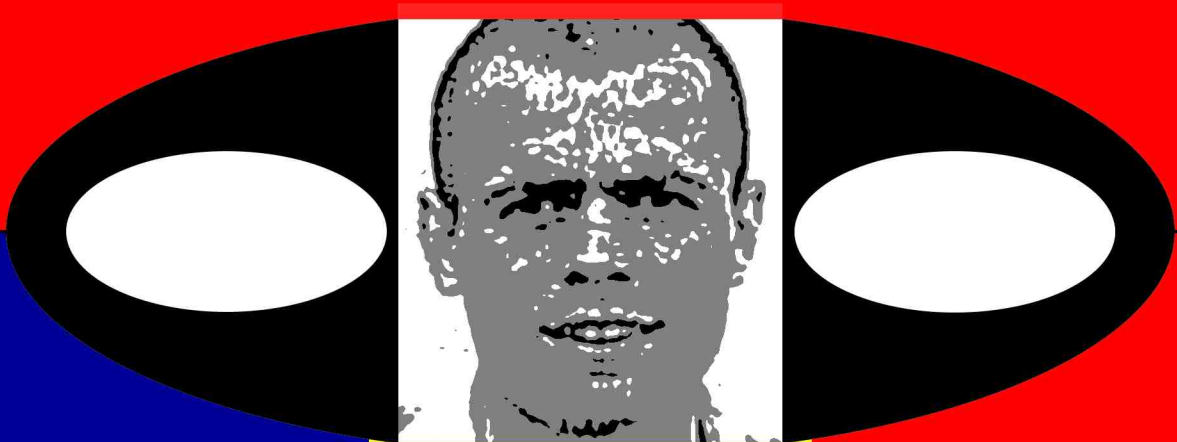


István ADORJÁN

SECRET

THE VIOLENT SPIRITUAL



ENGINEERING IN PITESTI

Copyright information

© 2015-2019 István ADORJÁN (author, self-editor, self-publisher).

– First Edition: published with Google Play and Internet Archive in august 2015, re-published in june 2019: GGKEY 77JHQWURZW0 (PDF without DRM).

– Personal Book Identifier: istvan%adorjan%1959%december%20%calugareni%mures%romania%pitesti%1%pdf%googleplay.

This PDF or originally PDF electronic book may in good faith be freely downloaded from Google Play and Internet Archive, only literally translated, re-edited without content and structure modification, off-line re-distributed and re-published, commercially or non-commercially, partly or wholly, with mentioning its title and author. With the death of the author, it will additionally become also online freely re-distributable and re-publishable. Content modification may only be made in the interest of the author with the purpose of ceasing legal effect of attack carried out by state, and it may only consist of the modifications necessary for the intact retention of the attacked content, possibly exclusively held by quoting the respective official document of attacking state, and noting their circumstances, or of removing the attacked non-text content and noting its circumstances.

The first readers of the writings of the author are the “Illuminati” and other ethnical and national secret political organizations controlling, conserving and using the ethnic groups, nations, national states and great religions. Because the creation of his writings has been devoid of their control, and their contents revealing their abusive actions and deeds are interpreted as being politically inconvenient or offensive, they collide with their ambition of mass-communication omnipotence, and they will not recognize them, and will tend to objectify their non-recognition by tending with their occult civil and state power to usurp their creation and destroy them by disrupting to bits and finally obscuring their contents as information and evidences about their existence and actions, as well as potential history-forming factors contrary to their interests, by this means asserting their general politics relative to the freely thinking, researching, writing and publishing persons qualified by them as “dangerous”: “The author of these writings is a nobody, and has nothing.” For this purpose, they are striving, among others, to have the new scientific elements sorted out of them, to nationalize them, to usurp, to transfer into the property of nation the copyright relative to them, assuming the mask of their personal secret agents, with or without plagiary mock trials based on tricks as sham evidences, with the usurped-nationalized copyright to have his writings withdrawn from firstly the international circulation, and by so doing to deprive the potential readers of the accessibility to these information and evidences relative to them. With the purpose of making it possible, disguising it, facilitating it, or increasing the efficiency of the plagiarizing, they intend — among others — to apprehend a scientific element not in its entirety, but in its essence, in an its forged “starting-point” creating process, or in the form of an implication assertion. For this reason, the author considers it as being a personal secret political attack, a national criminal act, and a national plagiary mock trial, or a national plagiarizing process against science, scientific cognition, the free streaming of information, civil society, democracy, his person, and potentially other individuals secretly qualified as “dangerous”, executed in the mask of members of some organs of national states and/or of the civil society as national criminals, as well as a further evidence relative to the existence and actions of the ethnical and the national secret political organizations any such trial or other process initiated or conducted against him, or his writings, or without public regard to them, which does without evidences beyond any shadow of doubt relative to the copyright of the scientific elements arrogated or used by that trial or process, contained by his writings, or produces sham evidences relative to that copyright.

But they have on their part to understand that there is an upper limit to their occult plagiarizing power tending to usurp everything that is not evidently of the author: the origination of a writing would be of the author, even if its each and every word were claimed and in fact established to have been quoted, or the “polishing” of a book would be of the author, even if its origination were claimed and in fact established to be of another person. Like the origination of an interview is of the interviewer, and not of the interviewee, or a sculpture is of the sculptor, and not of the stone cutter. Or like the origination of a building is of the architect, and not of the brick-maker, or the reconstruction work of a building is of the mason, and not of the architect. However, they can only claim, and have their claims established in law, without establishing anything in fact, because they cannot prove their doctored claims, they can just make them believable. The reason why the competent and ultimate judges of the writings should be considered to be not the states, but the readers.

Cover-photo information

The photo on the cover portrays Eugen ȚURCANU, [Read approximately: eu 'dzhen tsur 'kanu.] the chief torturer and murderer of the “Pitești [Read approximately: pi 'teshty.] experiment.” [Source: CrestinOrtodox.ro]

Language information

The language of this book is not quite the english proper. There are many languages on Terra that are potentially universal in that everyone may acquire and use them without a significant change in quality of life. There is a wide civil need for a unique real universal language in order to enable humans to communicate with one another. The Roman Empire was not sufficient for carrying into effect the universality of the latin language. A national state shall not be capable of carrying into effect the universality of its language ever. At present, the english proper is the nearest to the quality of unique real universal language. However, as a natural language it has many deficiencies. And as rules in a language are made not by states, but by its users in thinking, speaking and writing, with translating his writings into the english language the author makes a few steps towards turning the english proper into the unique real universal language on Terra, as an intermediary phase towards disabling the imperialist national states to produce new cases like that of Elizabeth Adam, and breaking down all artificial frontiers among humans and peoples in the Terra nation and the Terra state.

Contributing to the carrying into effect of the universality of the english language does not mean that the author considers it to be the best means of universal communication. As a user of the english, the hungarian, and the romanian potentially universal languages, he can say that the hungarian language is suitable for a generally more unambiguous and more tinged wording than the english and the romanian languages. Only that, in this his assertion, he could be accepted by only around 15 millions, and rejected by hundreds of millions of humans.

*Demand the human right for state founding!
Otherwise, states can neglect human rights.
States that neglect human rights are monsters.
And monster states produce monster humans.
Let there be human states produced by humans!*

“The game with satan is very perilous, as those who serve him from collaborators become victims. Satan has no remorse, nor word, nor moral, nor sentiments, but only a well established purpose: changing the collaborators into victims easier to maneuver. In this world, it is not as the human wants, but as the Lord wants.”

*Dumitru BORDEIANU,
former political prisoner*

István ADORJÁN

**THE
VIOLENT
SPIRITUAL
ENGINEERING
IN
PITEȘTI**

István ADORJÁN – 2019

Contents

| | |
|---|----|
| Foreword | 8 |
| 1. A soviet-romanian common interest and plan | 12 |
| 2. The arrestation of the legionaries | 13 |
| 3. The conviction of the legionaries | 14 |
| 4. The “re-education” of the legionaries | 16 |
| 4.1 The voluntary “re-education” of the legionaries | 16 |
| 4.2 The violent “re-education” of the legionaries | 17 |
| 5. The murder of potential personalities | 22 |
| 5.1 The murder of Cornel NIȚĂ | 22 |
| 5.2 Attempts to murder Dumitru BORDEIANU | 23 |
| 6. The “disclosures” of the legionaries | 26 |
| 7. Persons of the communist regime involved in the violent spiritual engineering in Pitești | 28 |
| References | 45 |
| Other books | 46 |

Foreword

With this book, I present a hypothesis relative to the essence of the “Pitești experiment” — the working out experimentally in the prison in Pitești of a violent method of destroying the Legionary Movement in the early communist period in Romania — through the concept of “national conspirational imperialist organization,” as well as with the aid of the experiences, information, and theory of the former political prisoner Dumitru BORDEIANU. [Read approximately: du 'mitru borde 'yanu.] I consider the “Pitești experiment” to be an evidence of the existence and actions of the national conspirational imperialist organizations.

When theorizing a subject of natural science of which object is equally accessible to anyone, anyone has a chance in creating the relatively best theory, and can make an experiment to corroborate that theory. This is not the case with human history. Historical events are by their nature directly accessible only to a relatively small number of humans, who can be considered privileged from the point of view of scientific cognition. Therefore, on theorizing a subject of human history a special attention must be paid to the ideas of humans who directly experienced the respective events. In case of the “Pitești experiment,” Dumitru BORDEIANU is one of the few humans who not only suffered through that horrible event for a victim of it, but also had the exceptional spiritual power to theorize it. While Gheorghe GHEORGHIU-DEJ [Read approximately: 'gheorghe gheor 'ghiu dezh.] was the political ruler, Dumitru BORDEIANU was probably the scientific ruler of that juristical-political-historical event.

As a former soldier on the eastern front and an activist in the Legionary Movement, Dumitru BORDEIANU was arrested in june 1948 in Iași, [Read approximately: yash.] and transferred to the prison in Suceava. [Read approximately: su 'cheava.] Between april 1949 and september 1951 he personally and directly experienced the “Pitești experiment” in the prison in Pitești. However, that continued also in the prison in Gherla [Read approximately: 'gherla.] till “1 january 1952, when the disclosures were stopped.” [1] In addition, in the torture rooms, he was a witness to the experiences of hundreds of other political prisoners. “He was released in 1964. and then after other twenty-five years of shadowings, investigations and threats, he had the possibility to get to the free world, to Australia.” [1] During the decades of his relative freedom in the Socialist Republic of Romania, he had the opportunity to gather some additional data on the “Pitești experiment,” and to meditate on it. In 1990, he “could write what he wrote. He wrote all, as it was — who had initiated, who led, who are the guilty (who were convinced that they would not answer for their deeds), who put the plan into effect, who were the swindled, and who were the victims of this unprecedented drama.” [1] Therefore, his book entitled *Mărturisiri din mlaștina disperării* [Confessions from the Slough of Desparation] is maybe the most valuable historical source on the “Pitești experiment.”

“The future researchers of history shall not find in the tens of thousands of dossiers thought out by the communist security the confessions” [2] of the political prisoners “because those were written outside of the waves of the communist lies.” [2]

In february 1960, in the prison in Aiud, Dumitru BORDEIANU was punished with twenty days of severe arrest, because “he was caught by the warden writing some notes on the sole of his brogue, which he wanted to memorize.” [1] That happened after a few decades that Adolf Hitler wrote in the prison his *Mein Kampf*. Further, in 1985, the engineer Gheorghe URSU [Read approximately: 'ursu.] was had beaten to death in custody by criminal room-mates because he had written a diary. That inconvenienced the romanian national conspirational imperialist organization so much that after the “revolution” in 1989 it was not allegedly found in the archives of the Securitate. And that diary was not written about the prison life, or one of the most secret operations of the romanian communist state. The above facts emphasize the exceptional historical scientific value of the confessions of Dumitru BORDEI-

ANU.

He was an eastern christian religiously, and a legionary politically. However, there was no Eastern Christian Church and no Legionary Movement in the prison, there were no masses and no rallies, any personal or collective religious or political manifestations were interdicted and mercilessly punished, with the exception of some periods when such manifestations were tolerated with the aim of gathering information. On the contrary, the political prisoners were bestially physically and degradingly psychically pressed to abandon their religious faith and political conviction. Therefore, his confessions are not of a christian and a legionary, but of a human defending the freedom of conscience, thought and speech.

The “Pitești experiment” comprised deeds and events so peculiar that Dumitru BORDEIANU put the question to himself: “Who shall believe you that all you saw and felt are true? Only God and you yourself, who experienced that insanity.” [1] And he assured the readers: “God knows that what I confess is true.” Then, he contradicted statements of other authors: “It is not true that there beat all the people gone through the disclosures in Pitești and Gherla. I confess with the hand on my heart that I saw with my eyes how Gioga, Comșa [Read approximately: 'dzhioga, 'komsha.] and the two youths, to whom were added the five pupils, and Străchinaru, [Read approximately: stroeki 'na:ru.] and those wrapped up in sheets refused to beat!” So, when his book is read by humans uninformed, there must seem to be peculiar that political prisoners beat one another. But the “Pitești experiment” was so peculiar that this scale of peculiarity turned upside down among relatively informed humans. However, as far as I am concerned, I have never doubted the truth of his statements relative to his experiences. So much the more as I myself spent two years in romanian communist prisons between 1986 and 1989 for illegal crossing of border, and what I saw, heard and felt seem to be an evolved prolongation in time of his confessed experiences.

One might say that Dumitru BORDEIANU as an eastern christian fundamentalist and a convinced legionary was interested in overstating the sufferings of the political prisoners in order to give glory to the Eastern Christian Church and Legionary Movement. I observed assertions of his religious creed and political belief, as well as religious interpretations of facts and events, but I was always confident that the facts and events themselves were objectively presented, as they had been fixed in his memory. So much the more as only “around eighty per cent” [1] of the political prisoners were legionaries, and there were a number of non-legionary political prisoners who suffered the same tribulations. Further, overstatement has moral impediments, and Dumitru BORDEIANU seemed to be morally irreproachable. His scientific historic objectivity seems to me corroborated by the fact that his book was published by the publishing house Apologetica, that means “apologetics.” According to my experiences, that must be a secret suggestion to the promoted religious partiality and subjectivity of the author, in a misleading maneuver of the romanian national conspirational imperialist organization interested not so much in glorifying the eastern christianity — which, however, is its favorite religion — and the Legionary Movement, as rather in masking itself by promoting its false idea that not so much the “Pitești experiment” — as an evidence of its existence and actions — as rather the “apologetics” of Dumitru BORDEIANU is peculiar.

The major question that can be raised in relation to the “Pitești experiment” is that which are the secret historical-political entities that are able to cause such outstandingly peerlessly horrible mass human-rights violations and crimes, and moreover without their being identified and punished. It is evident that such political entities must have had a certain control over the respective communist states. In addition, they have had a relative scientific and press immunity, as well as an absolute legal immunity, even after the disappearance of communism in the respective states. Therefore, they must have had a certain control over the subsequent respective non-communist states and societies as well. Consequently, they must be not only super-state, but also super-regime historical-political entities. I first

termed them “national secret political organizations,” then “national conspirational imperialist organizations.”

The subject of the “Pitești experiment” seems to me delicate for political reasons. On the one hand, there is a strong interest of neglecting and even falsifying it on the part of some political circles, as the great majority of the victims were legionaries, and the persons responsible for the corresponding crimes were non-legionaries. On the other hand, romanian religious fundamentalist and extreme-nationalist circles are interested in using it for a religious and, respectively, political propaganda. In spite of the fact, I have not considered it as being a purely human-rights subject. It is also historical, as there may be no political reason for not searching and not discovering the historical truth. And it is also political, as discovering the historical truth may bring to surface a presently relatively unknown, but very influential and often determinant political entity influencing and determining history, which I termed “national conspirational imperialist organization.”

Regularly, searchers of history are not parts of the searched historical events, they are far away from them in space and time. They are missing personal and direct experience. Therefore, their knowledge may be relatively superficial. As to the “Pitești experiment,” one may have the searching privilege of reading confessions of former political prisoners who were there in those rooms where and when that experiment happened. One cannot imagine a better historical source in this case. Scientific cognition is not an exclusive interest of professional scientists, generally every human must be interested in it, scientific inquisitiveness must be a general human characteristic. Accordingly, and despite his religious fundamentalist and legionary political views, I saw in the person of Dumitru BORDEIANU not only a tiny victim part of a historical event, but also a searcher of it, who in all his life was interested and striving to discover the whole truth on the “Pitești experiment.” Therefore, I consider that not only his experiences and information, but also his scientific ideas have a special historical cognitive value. And as he conducted his research within the romanian communist state, where he was continually persecuted by the Securitate, and where a mere every-day diary could be a reason for arrestation and assassination, he can be considered a hero of the historical cognition as well.

I think, the fundamental cause of the “Pitești experiment” is the ideology of creating the “new man.” “I will make of you everything I want!” said its chief torturer in the front-line of the battle with the human nature. Not only its failure, but also its human-rights abuses show how illegitimate is such an ideology. Marxism-Leninism is not the only such “truth.” Also the “truth in Jesus” [Eph. 4: 22] of christianity require humans that they “put off the old man, which is corrupt according to the deceitful lusts, [Eph. 4: 23] and be renewed in the spirit of their mind, [Eph. 4: 24] and put on the new man, which after God is created in righteousness.” [Eph. 4: 25] Many churches may seem innocent, but there have appeared sects that “help” humans comply with that requirement. How dangerous such an ideology can generally be is also indicated by that just as the “dictators” have been sorts of “gods,” and as such they have been objects of the cult of personality, just the same any religion can be considered as being the dictatorship of the respective divinity.

The “Pitești experiment” also shows that political mafias can and have neutralized, marginalized, and destroyed individuals inconvenient to them by organizing and manipulating groups of humans, and that those groups of humans can be comprised of friends and even close relatives of the target persons. After all, the communist political police itself was a group of humans organized and manipulated by the communist regime against, among others, individuals inconvenient to it, and there were many cases in communism, when inconvenient individuals were denounced by their friends or close relatives without any “shocks of Macarenko type.” [2] Or, maybe, the communism itself was such a shock.

This book does not side specifically with the legionaries and the Legionary Movement in Romania, that were the main sufferers and victims of the “Pitești experiment.” This book sides with all the humans and their groups that were, are or can be subjected to any form of spiritual destruction. At the

same time, this book speaks up against fascism, communism, religion, and any ideology that profess the necessity of a “new human,” other than the one taken birth in a free family and school education, and use violence or credulousness to enforce its own selfish and destructive human model. This book speaks up against the control of churches over primary and secondary educational institutions, of which one-sided religious education is a form of spiritual captivity and destruction of the spiritual development. States should ensure a balanced education to children, even when they spring from religious families.

In my conception, the “Pitești experiment” was originated by the russian and the romanian national conspirational imperialist organizations. The “Pitești experiment” was ceased in 1951. However, the national conspirational imperialist organizations continue to exist and act. And they are continually interested in the spiritual destruction of humans and organizations existing and acting against their interests. At the present level of development of the most civilized societies, humans cannot regularly be arrested on the basis of their political convictions, there are no political prisoners. But in enforcing their interests of spiritual destruction, the national conspirational imperialist organizations can puppet individuals, extremist organizations and churches. The destruction of public image applied in the “Pitești experiment” is widely applied today as well.

The “Pitești experiment” is not only about the past, and not only about Romania. With this book, I also present a list of persons involved in that. Probably, they all are responsible for the corresponding crimes. Publicly, they all were respected and sometimes even glorified members, moreover leaders of society. Secretly, in the secrecy regime instituted by them, they all broke the law of the state they pretended to serve. Along with them, many people were convinced that with communism there was achieved the ultimate level of the social evolution. Eventually, it proved to be just an experiment as well, the “Moscow experiment.” The following experiment caused by the russian national conspirational imperialist organization was the East-European “revolution” package, meant for furnishing information to it relative to the 1991 Soviet Union-Russian Federation transition. Farther in the east, the “Beijing experiment” involving Tibet, and against Taiwan is still going on. Economically, it is still relatively successful, but it has always been a political and human-rights failure. Farther in the west, many people believe that the “occidental democracy” is the crown of the social development, and its promoting politicians are regularly examples of morality and legality. This must partly be the result of the propaganda of those who are primarily concerned about maintaining their particular privileges, and not about promoting the general social welfare and development. The “Pitești experiment” is also a warning for the present and the future of the whole world.

August 2015.

1. A soviet-romanian common interest and plan

At the beginning of the 2nd world war, the Soviet Union and the 3rd Reich were allies. Then, in spite of the Ribbentrop-Molotov pact, Germany attacked the Soviet Union. The Nazi troops reaching Moscow and the Don partially wound up the soviet state, caused great losses to the Red Army, and threatened also the mere existence of the soviet communism. By this means, they brought about a soviet anti-fascism and fear from fascism. As a winner, the Soviet Union tolerated the formal existence of some political parties in East-Germany, but not of the National-Socialist Worker's Party.

The Archangel Michael Legion, namely the Legionary Movement in Romania, was an ideological ally of the National-Socialist Worker's Party. At the time of the so-called Legionary National State between 1940 and 1941, it perpetrated anti-Semite actions, just like the Nazis in Germany. The legionaries “set themselves with all their might against communism, and would fight against it to the last breath.” [1] Consequently, they were among the political forces that brought about and entertained the soviet fear from fascism, and became an object of the soviet anti-fascism.

The Archangel Michael Legion was extremely anti-democratic as well. As a result, there was a wide anti-legionary consensus among the romanian political parties, and there were even attempts to destroy the Legionary Movement. Moreover, it was King Charles II who secretly ordered the assassination of the founding and most venerated legionary leader, Corneliu ZELEA CODREANU. [Read approximately: kor 'neliu 'zelea kod 'reanu.] Although insignificant at the beginning, the Communist Party in Romania was not an exception. Consequently, at the end of the 2nd world war, there was a soviet-romanian common interest to destroy the Legionary Movement.

Immediately after the end of the 2nd world war, there must have been set — “probably on suggestion of Stalin” [1] — the soviet-romanian common political aim relative to the “destruction of the Legionary Movement.” [1] In order to mask the mainly russian-romanian ethnical origination of the action and of creating an additional, ethnical incentive for the carrying into effect of the plan, there were installed in the corresponding key positions mainly persons of Jewish ethnic origin. [1] By so doing, there was created the possibility of explaining and presenting the “Pitești experiment” for an act of vengeance of romanian jews for the criminal acts carried out against them by the Legionary Movement between 1940 and 1941. However, it is unlikely that the persons who installed them in those positions before the “Pitești experiment,” and then ousted them after the “Pitești experiment,” were also ethnically Jewish, as well as that all the authorities of the Romanian People's Republic had a comparably great proportion of ethnically Jewish persons in their staff. Relative to this sort of masking measure, it is worth mentioning that also the political successor of Lenin was elected for a non-russian, namely for a georgian, in order to mask the mainly russian origination of the “Stalin experiment.”

The plan of destroying the Legionary Movement must have comprised the following main items: 1) arrestation of all the legionaries; 2) staging and enforcing anti-state crimes to their penalty; 3) their atheist and communist “re-education;” 4) “disclosures” on the part of them. This plan must have been drawn up soon after the end of the 2nd world war. However, the communist regime in Romania needed some time to take over and consolidate its power.

The plan was “conceived, made final, and put into effect to the smallest details by russian agents, in collaboration with Minister Ana PAUKER [Read approximately: ana 'pauker.] (alias Anna RABIN-SOHN), Minister Vasile LUCA [Read approximately: va 'sile 'luka.] (alias Laszlo LUKA), Minister Teohari GEORGESCU [Read approximately: teo 'khari dzheor dzhesku.] (alias Burăh TESCOVICI), and the chief of the Securitate, general Nicolski [Read approximately: ni 'kolski.] (alias Boris GRUNBERG), assisted by colonel Zeller, [Read approximately: 'zeller.] of course with the consent of Gheorghe GHEORGHIU-DEJ.” [1]

2. The arrestation of the legionaries

Dumitru BORDEIANU confesses: “On the night from 14 to 15 may 1948, there commenced the arrestations of the majority of the legionaries, known by the police of Antonescu. [Read approximately: anto 'nesku.] I escaped that arrestation, because I was not sought in Iași, where was a student, and where they did not know my address, but at the parental house, where I was sought by the police in Fălticeni. [Read approximately: foelti 'cheny.] Returning then to Iași, in order to sit for some examinations at the faculty, a secondary-school and class colleague, who dwelt in the same courtyard with me, denounced me at the Siguranță [Read approximately: sigu 'rantsoe. The predecessor of the Securitate. Read approximately: sekuri 'tate. I.A.]. In the morning of 12 June 1948, I was arrested by two constables.” [1]

“At the Siguranță, we were left free in the hall of the building, at the entrance. In the hall, there were many detainees, and they were arriving continuously. I had the opportunity to exchange a few words with my brother. I told him to be strong, and if he was investigated and beaten, to resist, because otherwise he risked staying in prison. I still added to tell mother that it might be that she would never see me (what did happen: she deceased in 1962, after the collectivization). In the afternoon, we were carried to the Galați [Read approximately: ga 'lata.] prison in Iași. Till the evening, it filled with new detainees.” [1]

“After a few days, I found out some information from the detainees arrested for crimes involving moral turpitude who were on duty on the corridor, and from those distributing the meals. Among those, there were honest men as well. I got to know that all those arrested beginning with 15 May 1948 and till the date on which we had come — those arrested in June — were incarcerated in this prison, and that from the counties Vaslui and Bacău, [Read approximately: vas 'luy, ba 'koeu.] from all the counties, as far as the northern border of Moldavia and Bucovina, all the detainees were to be found in this prison. The investigations and the trials for this region of the country could not be made in Iași, because the town did not dispose of a prison with a great capacity, for that reason was chosen Suceava, which disposed of a great number of cells and rooms where there could be incarcerated several thousands of detainees. The detainees from the south of Moldavia, from the Vaslui and the Bacău and as far as the Milcov [Read approximately: 'milkov.] and the Danube, were deposited in the prison in Galați. [Read approximately: ga 'latsy.] Also from the prisoners convicted for crimes involving moral turpitude, I got to know that they were processed and threatened to keep the most perfect secret.” [1]

I presented the item 1 of the plan of destroying the Legionary Movement through the personal experiences of Dumitru BORDEIANU. According to them, there were arrested legionaries throughout the parts in Romania of Moldavia and Bucovina. Further, as such a plan must have been general, and as the arrestations were made on the basis of the records inherited from the previous government, it can be supposed that around the middle of 1948 the known legionaries were arrested in the whole Romania.

3. The conviction of the legionaries

“No legionary and no unit of legionaries were arrested as a result of some evidences to justify bringing a suit.” [1] Therefore, the romanian communist authorities had to fake the crimes planned to be imputed to the legionaries, pursuant to item 2 of their plan.

“In early november 1948, in the morning at around 10 hours, the director of the prison with many wardens after him passed from a cell to the other saying that who was a student or a pupil from Iași should have gone out to the courtyard of the prison. The investigators grouped us on faculties. In military trucks covered with tilts and guarded by armed soldiers, we were driven to a plateau in the neighborhood of the Suceava castle. The soldiers armed with automatic rifles rounded us off. To our surprise, apart from soldiers, wardens, investigators and beaters, there were photographers as well. Those directing the staging had chosen a sunny day, resembling the months of may or june, the grass being still green. They staged 'aspects from the legionary activity,' which were filmed and photographed to be attached to the dossiers as pieces of accusation. There was photographed a 'nest meeting in the framework of the faculty,' we having been divided into units, exactly as written in the 'Booklet of the Nest Chief.' We were ordered to undress to shirts with the sleeves tucked up, in order that one could see that it was warm outside, and we sat down on the green grass in the vicinity of a little wood. Then, there were arranged 'unit meetings' and 'faculty meetings,' where there was photographed Moisiu [Read approximately: moy 'siu.] receiving the report. There were still photographed books of legionary doctrine, brought by the investigators and confiscated at the time of Antonescu. Those books had to be found at the unit chiefs during the 'meetings.' In order to prove the terrorist character of the legionaries, there were also photographed handling of military arms brought by the soldiers, and target practice. There was also staged a night fire — although it was day-time — beside which there could be seen the arms made up as a pyramid, from where there had to appear that the legionaries armed to the teeth represented a great peril to the security of the State. But the most impertinent baseness was that those denounced at the investigations, not having been arrested yet, were substituted for other comrades, who had nothing to do with the respective units. They forced me to set the most eloquent example by posing for my brother Ion, [Read approximately: yon.] whom I resembled. The baseness and lie could be deduced from the fact that in those photos we all had a similarly short hair, because we had been clipped when having been incarcerated in Suceava.” [1]

“On 21 february 1949, I was conducted to the large room facing the entrance door of the prison. On a pasteboard, there was written 'Court-room.' When I entered it, I observed the improvisation. Usually reserved for meetings of the prison staff, it was changed into a court-room for trial. Entering, I was received by a security officer, who conducted me at the first bench. At around 9 hours, there came in the court. The accused present were 123. Those not arrested were in a greater number. After the roll-call, the prosecutor read the indictment. We expected that the benches behind us were occupied by our relatives, and by other audience. The benches and the court-room remained vacant. There came in two individuals, and began crying as loud as they could: 'Death to them!' The prosecutor asked for the maximum punishment. The president announced that the accused had the right for defense. As if at a command, there came in five individuals dressed in civilian, who were the lawyers of the defense. They received the dossiers and a list each with the names of the accused they had to defend. After around 10 minutes, the president asked them to depose the dossiers on the table, without having time to become conscious of their contents.” [1]

“On 22 february 1949, it was begun with the first accused, Dumitru MOISIU. The president gave the word to the lawyer, who took out from the dossier a sheet of paper written in advance, repeating the words of the prosecutor. Thus, he changed from defender into accuser. In the room, there was no pub-

lic, besides the two individuals who did not cease to cry: 'Death to him!' The president gave the word to Moisiu, who performed a speech for the defense of his and of his comrades. Instead of an accused, Moisiu changed into a defender, repelling all that the prosecutor had said. The president had given orders for the greffier and the typewriters to note nothing of what Moisiu said. The trial continued, accomplishing it as a simple formality. The comrades renounced the defense become an accessory of the accusation. All declared our solidarity with the declaration of Moisiu regarding the staging made on the plateau of Suceava, and did not recognize at all that they had given the declarations with 'good will and unstrained by anybody.' In a few hours, the trial ended, without that the greffier noted anything of our declaration in defense." [1]

On 23 february 1949, there were pronounced the sentences. Dumitru BORDEIANU was sentenced to 15 years, while his comrades between 20 and 5 years of "forced labor for the crime of intrigue against the social order. We had the right to appeal, but none of us lodged it for the simple reason that up to that time no appeal had changed the sentence in favor of the condemned, but on the contrary, there were cases when the sentence knew an increase." [1]

Ion PANGRATE [Read approximately: pan 'grate.] confesses: "I was arrested in may 1948 without any reason. After I had been subjected to all torture procedures at the Securitate in Constanța [Read approximately: kon 'stantsa. That city is outside of Moldavia. I.A.], seeing that they had nothing wormed out of me, the Securitate applied the method of classical staging: on a table they heaped up all sorts of arms, they photographed and accused me that I had possessed an arsenal. In the background of that accusation, there was a referral that I had been a member of the Legionary Movement. I was sentenced to 15 years of forced labor, but at the appeal they reduced my punishment to 8 years." [2]

This confession corroborates the hypothesis of the generality of the arrestations in mid 1948, and foreshadows the generality of staging and enforcing anti-state crimes to the penalty of the legionaries, namely of item 2 of the plan. Accordingly, it seems that in the international anti-fascist atmosphere after the 2nd world war the romanian communist regime was not fearing a western calling to account for its abuses relative to the Legionary Movement.

4. The “re-education” of the legionaries

4.1 The voluntary “re-education” of the legionaries

On around 22 June 1948, in the Galata prison in Iași, “we around twenty detainees were taken out of the cells late in the night, in a rainy weather, under a severe military guard, and driven to a cemetery. It being moonless, those escorting us had lamps in the hands. Among those, besides military men, there were a number of civilians as well. They showed us several pits, freshly dug, resembling common graves. In front of that gruesome sight, many of us were convinced that in that night we would be executed.” [1]

“As we were standing in front of the pits, one of the civilians separated from the others, and apostrophized us with the words: ‘You, bandits, you are the greatest enemies of the working class and proletariat; this is the reason why we have arrested you, and you shall be thrown in these pits, and not one of you shall escape alive. We will not execute you tonight, because we have not dug enough pits, in order that all those arrested now find room in them. But you have to know that those arrested on 15 May were executed and buried in this cemetery. After we have dug enough pits, then we will execute you as well. Now, we will return to the prison.’” [1]

“Some of us were convinced that we would be shot dead, or in the happiest case we would be transported to Siberia. Others had the conviction that if they did not shoot us at that night, it meant that it was nothing but an act of intimidation.” [1]

“What happened to my group there happened in a few nights to all the detainees in the Galata prison, apart from the girls. However, many of us took the intimidation seriously, as one could expect of the communists anything at any moment. There had still been a precedent: the Polish officers shot in the nape at Katyn. Then, we were still convinced also of the fact that the Bolsheviks had just the moral of immorality, and they were to be found just one step of the Prut. [The river constituting the Romanian-Soviet border. I.A.] We experienced those moments with such an intensity that once passed we could not know whether it was dream or reality.” [1]

As regards the atheist and communist “re-education” — item 3 of the plan — there was the ideal possibility of its carrying out the most quickly and with the lowest possible efforts and costs, namely non-violently, on the basis of voluntariness. They must have hoped that the long-term imprisonment and the intimidation scenes of the above kind would be sufficient incentives for the legionaries to cast off their political convictions, and even to be converted to atheism and communism. Of course, they must have known that the probability of this alternative was low, but reasonable was to try it. While they must have known that they would certainly manage to arrest all the known legionaries throughout Romania, and to sentence them to long years of imprisonment, they could not be and were not at all sure of that they would also manage to “re-educate” the legionaries by restricting themselves to the above relatively non-violent means. Their incertitude is expressed by the fact that they narrowed down this trial to the prison in Suceava. They chose that for the site of the experiment, probably because it “was the second in dimensions after Aiud,” [1] [Read approximately: a ‘yud.’] and the Legionary Movement had been founded on that part of Romania, and therefore it might have been there the strongest. By analogy with the term “Pitești experiment,” this trial may be termed “Suceava experiment.”

For an additional incentive — and at the same time a masking measure — there had to be created a pattern to be followed by the legionaries in their atheist and communist “re-education.” They picked out the student Alexandru BOGDANOVICI, [Read approximately: alek ‘sandru bog ‘danovich.] probably for the reasons that he was the chief of the legionary students at the University in Iași, and his father was the prefect of the Botoșani county. [Read approximately: boto ‘shany. The representative of

the government in that county. I.A.]. “In summer or autumn of 1948, there was gotten to know in the prison that Bogdanovici had a talk. That talk, however, was not requested by him, but facilitated by the Suceava party cabinet and approved, of course, from Bucharest as well. As in communism nothing could be done accidentally, but organized and worked out to the smallest details, also that talk had been arranged in time. It may be that the party ordered from Bucharest the prefect Bogdanovici to have a discussion with his son. It was rumored that the talk took place only between father and son, without that other persons were present. The father of Bogdanovici implored his son to renounce his political conception, and to go to any great length to save himself physically. Following that discussion, there came into being the beginning of the “re-education” in Suceava. According to the conception of Bogdanovici, re-education must have been a willful and consented act, and noways an act of constraint and violence.” [1]

“Apart from Bogdanovici, there still adhered to the re-education in Suceava of 1948-1949 Alexandru POPA, Mărtinuș, Livinschi, Cantemir, Virgil BORDEIANU, [Read approximately: 'popa, 'moertinush, li 'vinski, kante 'mir, vir 'dzhil.] and a few pupils from Iași and Bucovina. They had preferential conditions, such as a dish of lentils more, taken from the ration of the others. They received a few prints of communist doctrine.” [1]

Therefore, the non-violent alternative of item 3 of the plan of destroying the Legionary Movement proved to be a failure. However, the “Suceava experiment” was successful in “verifying who stood their ground firmly, and who were having their doubt,” [1] and in “destroying the unity of the legionary students and pupils, breeding distrust, suspicion and doubt. The youth, in their naivety, not knowing the communist ideology, gave credit to the lures which were offered by the communists, becoming victims easy to maneuver. Those who had adhered of good will to that action had an important role in the disclosures in Pitești and Gherla.” [1]

“Bogdanovici was not but the victim and the tool by which the communists put into practice the plan of destroying the unity of the legionary youth. In that, he must have disappeared in order to make inconspicuous any tracks in connection with the manner in which the re-education had begun in Suceava.” [1] Two days before his death in the prison in Pitești, “I met him on the stairs. He looked like a dead man. On his bones, there had remained only the tight skin and the big eyes sunk in the orbits. A dead man with live eyes. He was killed through the most horrible tortures, which lasted one year and four months. Unlike other legionary students, he was not killed as soon as the “re-education” in Pitești began. He was kept alive at the orders of Nicolski, and at the request of the russians, in order to declare all he knew about the activity of the legionary youth in the country and in Bessarabia.” [1]

4.2 The violent “re-education” of the legionaries

Once finding out that the atheist and communist “re-education” did not work with non-violent means, and obtaining the necessary information, the romanian communist regime shifted to the application of violent means. For a pattern for the political prisoners, and for a means for itself, it picked out the person of the student Eugen ȚURCANU. “He was a member of the Frăția de Cruce [Read approximately: froe 'tsia de 'kru:che. Cross Brotherhood, the youth organization of the legionaries. I.A.] between 1940 and 1941, and after january 1941 [Namely, after Antonescu banned the Legionary Movement. I.A.] he was no more active in the Legionary Movement.” [1] While Bogdanovici was probably identified through his father as a person of the authorities, Țurcanu might have been traced down through Emil BODNĂRAȘ, [Read approximately: e 'mil bodnoe 'rash.] a prominent member of

the highest apparatus of the romanian communist state, as “Țurcanu was friend with his brothers, who supported and helped him to make a career in diplomacy: the foreign minister Ana PAUKER was preparing him to send him ambassador to Yugoslavia. He had the appearance of a young person from the paintings of Leonardo da Vinci. Tall of around 1,85 meters, with a physique of athlete, who from a single knock could have laid you out on the earth.” [1] So, his opportunism, political ambitions and heavy-weight athletic physique made him the ideal choice for the task. They must have known in advance that he would function impeccably.

In 1946, Țurcanu said to Ștefan CACIUC: [Read approximately: shte 'fan ka 'chiuk.] “I no longer want to have a connection with the legionaries. I am communist.” [1] In spite of the fact, Caciuc denounced him for his activity in the Cross Brotherhood between 1940 and 1941, when Țurcanu “had only 14 years, because of an amorous intrigue regarding the girl whom Țurcanu had married.” [1] “He was infiltrated in the prison through staging a trial of 'omission of denouncement.' His conviction was not but an alibi, which dressed a wolf in sheep's clothing to be introduced in the sheepfold in order to tear up the whole flock.” [2] “He appeared in the prison in Suceava just in late autumn, when the investigations were to be finished. Initially, he had to be sentenced to two or three years. And yet, he was sentenced to seven years of correctional imprisonment, a sentence with significance, as also according to the plan he had to be used in that time.” [1]

For the site of the second phase of the atheist and communist “re-education” there was chosen the prison in Pitești. “It was built by order of the prime minister Armand CĂLINESCU. [Read approximately: ar 'mand koeli 'nesku.] He planned to exterminate the legionary youth in that prison.” [1] This choice expresses the community of interest among diverse romanian political parties and regimes, and the intention of the communist regime relative to the Legionary Movement.

With the aim of masking the political character and purpose of the action, “towards the end of march 1949, it was rumored in the prison in Suceava that the prisoners would be transferred to other prisons, on categories of professional furniture, no matter the political affiliation. The intellectuals were partitioned to Aiud, the workers and the peasants to Gherla, the students to Pitești. In the second half of april 1949, I was transferred to Pitești with the first group of eighty students from the top and with sentences greater than ten years. Among them, not one had accepted the re-education in Suceava. Moisiu was not to be brought to Pitești, because he had not avowed that he was a student. Till 10 december 1949, 90% of the legionary and non-legionary students from the country had been brought to the prison in Pitești.” [1] That apparently professionally motivated action was in reality political, as all the detected legionary students had been arrested, and the overwhelming majority of the arrested students were legionary. “From my year, where they were around three hundred students, only the legionaries were arrested.” [1] The political and super-regime character of the action can also be seen from that in the destruction of the Legionary Movement both the Călinescu government and the communist regime picked out the youth for the primary target legionary social stratum.

“After the departure of the legionary students with great sentences from Suceava to Pitești, those remained there remarked that Țurcanu was absent for a certain time from the prison. It was surmised that he had been taken to Bucharest, or even Moscow, where he signed the plan of the future disclosures in Pitești and Gherla.” [1]

“Those who had adhered to the Organization of the Prisoners with Communist Convictions were promised that they would be taken out of the prison, and the party would make of them vanguard activists. Țurcanu was probably convinced that he would be taken directly to the Central Committee and made a minister.” [1] This motivated him to say: “You have to know that the future of mankind is communism. The working class feed us the bandits for nothing. Instead of siding with the whole working people, we showed our true colors, and fought against the working class. [2] I will not let any bandit to deceive the working class. If you don't understand this of good will, you'll do it from fear of death. You

cannot resist.” [2] Eventually, they must have become aware of that the communist authorities had them done such dirty tasks for and of that the Securitate and the wardens were not considered to be appropriate and worthy, and consequently of that they would be received into among those authorities only if the secret of the experiment was strictly kept, even towards persons of the authorities not involved in it. This must be the major reason why Țurcanu frequently addressed the prisoners warnings and threats of the kind: “Bandits, I have drawn your attention so many times not to say a little word in connection with the disclosures, no matter where you are, in prison or at liberty, because we have means to seek out those, and to send them to heaven, as we will send those you have in front of you!” [1] And, as it results from this sentence, he and his gang sometimes ostentatiously beat to death the prisoners that did not keep the secret.

The object of the “Pitești experiment” was the human consciousness. It was meant to transform a religious legionary into an atheist communist mind. That was a violent kind of spiritual engineering. Therefore, for a maximum efficiency there must have been used the sciences of psychology and psychiatry. The violent method of atheist and communist “re-education” “was taken from the 'Pedagogic Poem' of the monstrous Bolshevik pedagogue criminal Macarenko, which was worked out experimentally in the USSR as a method of re-education of the prisoners convicted for crimes involving moral turpitude; the method of spiritual torture was elaborated by the heads of the Moscow and international occult. The essence of this method was: continuous torture and beating, with the highest intensity. The tortured person had not to know when this torture would end. Malraux made the remark in his writings that no human can resist an unceasing and prolonged torture, without a dead-line and without the hope of an end. It is said that Vyshinski, the former foreign minister, would have used this method with the political prisoners in the USSR. No one says, however, that this method was applied” [1] in the violent spiritual engineering in Pitești.

The theories of Macarenko were not conceived specifically for the “Pitești experiment.” Consequently, there must have been an adjustment, or a creative application to the specificity and concrete circumstances of that. And this must have been done by psychologists and psychiatrists. Because just as the politicians who conceived the atomic bomb did not restricted themselves to the physical knowledge of the officials of the ministry of defense, just the same the conceivers of the “Pitești experiment” could not restrict themselves to the psychological and psychiatric knowledge of some political prisoners and officials of the ministry of the interior. It seems that so far there were not uncovered evidences relative to the use of scientists. Therefore, it is probable that the respective authorities on psychology and psychiatry were contacted or accepted to do that job only without leaving written or other kinds of tracks. This is corroborated by a certain forcing of the assertion of the idea that the concrete forms of torture were invented by the main torturer prisoners themselves. Further, it seems to me that the invention of those concrete forms of torture is conditioned upon a thorough knowledge of the christian ideology and human psychology.

“They began putting in application the plan through a systematic denutrition, through a debilitation to the maximum of the physical forces of the victims, in order not to be capable of any physical resistance. The soup was limpid, and the quarter of bread reduced to the half. They no longer took us out to the air and bath. The beaters ate to the repletion, they had been prepared, even fattened.” [1] To maintain this alimentary regime in the torture rooms, “the cask, which usually remained in the door, was introduced in the room, where not the warden, but a prisoner in the room distributed the food. For certain people, the ladle rubbed against the bottom of the cask with what was thicker, and to others there was left the thin soup above.” [1]

“At the beginning, the violence was exerted by Țurcanu and five more prisoners.” [1] In the course of time, many political prisoners became “re-educated” by joining the torturers. Consequently, there were frequent the situations when a majority beat a minority. Sometimes, the members of “re-educated”

majority were put to fight with one another.

“The purpose of the torture was not to kill us, as that crime would have been considered genocide,” [1] but the spiritual death of the political prisoners, who in their great majority were at liberty members of the Legionary Movement. “We will kill in you the last dram of legionarism and belief in God,” said Țurcanu. For this reason, there was left one, and only one get-out of the continuous torture: casting off the christian faith and the legionary conviction. “There were taken measures that no one could commit suicide,” [1] but there were still cases of suicide. Probably, there were also taken measures that the torture not to regularly cause physical death, but as the forms of physical torture had to regularly be carried out “to the limits of life, till there was observed that the victim might have died,” [2] and it was impossible for the torturer to always avoid transgressing those limits, there were still many cases of unwanted death directly caused by torture. Torturers were not punished for the crimes of murder they committed unintentionally, moreover they were empowered to murder when that was deemed to serve the success of the experiment. Intentional murder was regularly applied to prisoners who did not keep the secret, or who with their perseverance became a pattern for the others, or who created the impression of their never being “re-educated.” And, of course, there counted also the personal subjective aspects, the torturers must have been instructed to give the semblance of that they were acting from their own will, and not by order of others.

Of course, the authorities knew that casting off christian faith and legionary conviction could be superficial or simulated. For a guarantee, they had the prisoners adhering to “re-education” required to torture their persevering mates. Dumitru BORDEIANU experienced also this aspect of the “Pitești experiment” directly and personally, when he was moved to a torture room. “I observed Virgil BORDEIANU. It was a name coincidence, we were not relatives, but were from the same county, and had gotten acquainted in Iași. He had adhered of good will to the re-education in Suceava. He came to me in a friendly manner, as when we had met at liberty. He asked me how I was, if was healthy, and how was thinking. I told him that was healthy, and was thinking as he also had known. What surprised me was that although he gave me his hand, he did not embrace me as usually. / He said to me: ‘Come, name-sake, to see how good friends we both are, and to see how I’ll administer you an embracement which you’ll never forget.’ / Addressing to those in the room, he said: ‘Look at this bandit, we have the same name, we were good friends outside, and you shall see how friends embrace.’ / When I looked into the room, and saw all the people gathered in front of the beds, apart from those beaten, for the first time flashed through my mind a thought, and said to myself: ‘Lord, these are not humans, they are perfect devils.’ Only a human possessed by the power of satan could jump at you, who till yesterday considered him a good brother, friend and comate, being ready to do anything for his good. As if I see Virgil today as well how he disfigured his face, perfectly resembling that of a demon which horrified you. / I observed on the faces of the people in the room the same horror. Virgil cried once again in order to be heard well: ‘The whole world look here to see embracement of friends. The regime as well will give credit to you, when you do to your best friend, or even a brother what I am doing with my friend.’ Turning his head, I just had strength to tell him: ‘What have I done to you, Virgil?’ At which, he answered me: ‘Just look at that what you have done to me.’ / I could no longer reason, as if I experienced a nightmare. All seemed to me unreal, and the physical strengths had left me. I felt only the first whacks. After that, I no longer knew neither when I was thrown on the cement, nor how much time had passed till I woke up from the swoon in which I had fallen.” [1]

The aimed spiritual death was not only casting off christian faith and legionary conviction, but also the madness, or other forms of dehumanization resulting from the spiritual torture. Also the torture on the part of the “re-educated” prisoners must have rated as dehumanization, the dehumanization of the torturers themselves. Among others, they promoted the replacement of the love of christianity with the hate designed by the communist regime for the members of the Legionary Movement. Therefore, they

died spiritually twofold. So that, “a part of them committed suicide after having gone out of the jail.”
[1] Consequently, the term “re-education” is a masking euphemism, and it means in reality “dehumanization.” And dehumanized persons were no longer able to revive the Legionary Movement.

5. The murder of potential personalities

Despite the drastic measures taken by the romanian communist regime in order that the “Pitești experiment” “should be carried into effect in the most perfect secret,” [1] it knew that an operation on thousands of political prisoners might have been transpired. That must be the major reason why it did not choose to physically exterminate them all, and restricted itself only to the extermination of the individuals considered by it to be the most perilous for itself. And even in those cases, the murder had to be relatively masked.

Even without the Legionary Movement, potential legionary personalities represented a threat for the communist regime, as they could organize a clandestine opposition. But first of all, they threatened the expected success of the spiritual engineering itself by constituting patterns of resistance to be followed by the other political prisoners. For this reason, it can be conjectured that those persons had to as soon as possible be destroyed not only spiritually, but also physically.

The then romanian communist state was on a level of civilization characterized by a certain self-restraint relative to committing homicide in an unmasked manner. The punishment regime of the violent spiritual engineering provided a certain discretion for the torturers to murder target persons. However, that could not be sufficient as compared with the demands for such wanted murders. For this reason, the romanian communist state organized sometimes situations meant to carry out in a masked manner murders wanted by it.

5.1 The murder of Cornel NIȚĂ

Gheorghe MARUȚA [Read approximately: 'marutsa.] confesses: “At around the end of february 1950, there was introduced in the room a young student with a child-like face. [According to the confessions, moving a single prisoner was an unusual act. I.A.] He might have been of 19-20 years. His name: Cornel NIȚĂ. [Read approximately: kor 'nel 'nitsoe.] / He was directly introduced in the 'heat of the re-education,' namely in the horrible tortures along with us the others. We spent the whole night in terrible tortures applied by Țurcanu himself, or his gang of above thirty torturers, all with the brains 'washed,' and transformed into docile robots, without will and initiative, only that imposed by Țurcanu. The floor had been sprinkled with blood, the clothes of those tortured likewise.” [2]

In the morning, there was an inspection. “The door opened widely, and there entered the room two individuals dressed in civilian, and two dressed militarily, both having superior ranks. I immediately recognized the civilian individual at the head — it could be seen that he was the chief of the 'delegation' — after the face (as he was part of the political bureau of the central committee of the communist party, and the photos of those were hung out at all points). He was Iosif KIȘINEVSCHI, [Read approximately: 'yosif kishi 'nevski.] of Hebrew nationality. The second civilian was Alexandru DUMITRESCU [Read approximately: dumat 'resku. The director of the prison in Pitești. I.A.], the third, dressed militarily, was general Nikolschi (Grunberg, of Hebrew nationality), and the second dressed in uniform was the chief of the Securitate in Pitești. / 'Well, how is it?' put the question Iosif KIȘINEVSCHI, sarcastically. / The young student brought into the room just one day before dashed out of his place beside the plank-bed, and told Iosif KIȘINEVSCHI: 'I am prisoner Cornel NIȚĂ. How shall it be? Can't you as well see?' and he pointed with the hand towards the others. 'We are tortured.' / Just then I ventured to look at the faces of those tortured. They were simply disfigured. The faces puffed-up, the eyes swollen, and black from the whacks. Of some people, the blood still flowed from the mouth. That was a dreadful

picture. / 'What are you complaining that you are tortured? That's nothing. You were brought here to be murdered! You shall say thanks for the human regime we apply to you!' / Having said that, they all turned about, and went out in a hurry to avoid any reply of those tortured.” [2]

“Țurcanu quietly closed the door of the room after the inspectors, then cruelly looking at Cornel NIȚĂ he began with the basest and lowest swear-words of his repertory. / 'You shall undress immediately!' / Thus, the poor Niță undressed to the naked skin. He was bound with the hands at the back by two of the robots of Țurcanu. Between his hands, there was introduced a thick pale in order to resist, and the two lifted him up to the height of the upper plank-bed as far as he remained so hung in the most painful position. Țurcanu took then a thicker stick, and began striking Niță. Then, addressing to us the others, he said: 'Lo, what shall happen to those who will still venture to go out to the report.' / The beast of Țurcanu was striking him with the pale on the face with an increasing ferocity. At each strike on the cheek, his head was cast to the right and left, having the impression that the neck dried out of meat should break and fly there rolling. I heard as at a more powerful strike his facial bones were cracked. I perceived a faint and dull sound as the breaking of a thin nutshell. At another strike, there sprang several teeth out of his mouth. His eyes bled stared ready to come out of the orbits, with the horror and fright imprinted in them. He began to vomit with congealment of blood, and a drop of blood flowed out of the ear. At a given moment, he let the head fall, giving a sign of death. Even so with the head swinging without life, he still struck it several times till one of those keeping him hanged said to Țurcanu: 'He has died.' / 'What if he has died? With a legionary less.'” [2]

5.2 Attempts to murder Dumitru BORDEIANU

“On 26 october 1949, the day of Saint Dumitru, my name-day, I was led to the building of the administration. I entered an investigation bureau. I saw a civilian sat on the desk. The first word he addressed to me was: 'O, what a twiddled mustache you have, old man, you're like Stephen the Great.' [One of the greatest rulers of Moldavia. I.A.] / Indeed, the remark was objective: my comates had told me that by mustache I resembled the Prince of Moldavia.” [1]

The address “old man” must have suggested the interest of the communist regime that Dumitru BORDEIANU grew old in the prison, and using it was an act of carrying out that interest by the strength of suggestion. I also had a similar experience on 28 september 1986 at the watch-house in Borș, [Read approximately: borsh.] Romania, when after my having been expelled from Hungary a frontier-guard lieutenant greeted me as follows: “What's up, uncle?!” at my age of twenty-six years. In my case, the interest of the romanian communist regime, directly, and that of the romanian national conspirational imperialist organization, indirectly, was that I grew old in failed attempts to leave Romania illegally.

“On the desk, there was a small basket with nuts, which he split with a clasp-knife, took out the kernel, cleaned and ate it. He was doing that operation all the time we talked.” [1]

That scene must have been a suggestion of the interest of the romanian communist regime towards the Legionary Movement, generally, and Dumitru BORDEIANU, particularly, that it would break their stout resistance by violence, and would even put to its use that what would remain of them.

“At the question whether I knew how many students were in the prison, I answered him that I was not the director of the prison to know it. He wanted to provoke me, reminding me of some mistakes from our past, in order that in that manner he made me speak.” [1]

This investigation was probably not an attempt to create a masking reason for the murder of Dumitru

BORDEIANU, but it anyway indicates the special attention paid by the romanian communist regime to his person in comparison to the hundreds of student prisoners being in the prison in Pitești. Timing the investigation to his name-day, and comparing him with Stephen the Great also suggest that he was considered a potential leader of the clandestine political opposition in the romanian communist state.

In around january 1951, "one day before noon, the warden invited me to go out of the room, and follow him. He handed me over to a sergeant. I was taken out of the prison building, and taken to that of the administration, where I had still been on the occasion of that investigation of 26 october 1949. The sergeant opened the door of a room, and I found myself in front of a young Securitate officer unknown. He invited me to take a seat in the chair. The officer was looking at me as hypnotized. I cannot remember how much I stayed like that, but quite a lot, in order that the officer read in my eyes what he had never seen. I also was looking at him for a while, then my look was directed towards the window, admiring the outside snow. At a given moment, the officer rose from the chair, went to the door, had a look outside in order to make sure of that no one was in the corridor, shut the door, and put up the bolt. He then approached me, touched me on the shoulder, and asked me almost in a whisper: 'What is happening, sir, in this prison with the prisoners here?' / A remote voice warned me not to say anything. / 'Nothing is happening! What shall happen?' / How is that nothing shall happen? Can't you see how do you look like?' / 'I don't have a mirror.' / 'Let me bring a mirror for you to see yourself.' / In a few minutes, he came back with a mirror. To my surprise, he who was seen in the mirror did no longer resemble him that I had known. I experienced the moment when I did not recognize myself. Him who I saw in the mirror was not but a madman resembling no one. / 'Sir! Can't you see how do you look like? Either you are insane, or you have lost your sight?' / 'Nothing! Please tell me what you called me for?' / While he went out of the room to carry the mirror, that mysterious voice repeated me continuously to say nothing. I put the question to myself: 'Lord, what's up with me, where am I? Was I brought here with significance to be tried, or does my bringing here have another purpose?' / I got to know that he was an investigator of the Securitate in Iași, and the purpose of his coming to Pitești was to investigate me, following a declaration given about one of my faculty colleagues, of the name Emil CRISTESCU. [Read approximately: e 'mil kris 'tesku.] / I am convinced that the officer, having seen my madness and the frame of mind in which I was, no longer insisted on that declaration, but was pleased with what I had given to him. As a result, Cristescu was saved from prison. / The sergeant escorted me as far as my section from the basement, and handed me over to the warden, who told me to go alone to the room, because it was open. As I was walking towards the room, suddenly, like a lightning, I felt a hand as of Goliath which grasped my neck at the nape. I lost my breath from fright. [This must have been an attempt to murder Dumitru BORDEIANU with cardiac infarction. I.A.] Feeling then the weakening of the grasp, I turned back, and ... what I could see! A big hulking fellow, dressed in a sheepskin-coat of sentinel reaching down to the earth, having a bunch of keys in the right hand. It was Țurcanu in person! So dressed, he looked still more robust. With a voice of thunder, he said to me: 'Come here, bandit, as I'll kill you!' / He had a facial expression which I had never seen, of a devil who terrified you, put you in the grave. I still came to myself, and looked him straight in the face. / 'Why will you kill me, sir?' answered I him, firmly. / He rushed upon me again, and gripping my neck told me: 'What did you say at the investigation, bandit?' / I tried to take his hand from the neck to be able to talk, but he withdrew it alone. / 'Come, let's go to the investigator in order for you to see what I said to him,' replied I him. / 'No! Bandit, say, as I'll kill you, you say what did you say.' / I took courage, and asked him with daring: 'What shall I say? What did I declare at the investigation?' / 'No, bandit, not what you declared, but what did you say that is happening in this prison.' / 'As you yourself recommended me that neither the earth must know where I was and what I saw, how was it to say it to another stranger?' / He rushed upon me again, and told me: 'You! Did you say like that, as I'll kill you!' / He lifted me then of the

clothes upwards. I replied him openly: 'If you don't believe me, come, let's go to the investigator.' / I was sure that he would not do it. It would have been too much for a prisoner to call to account an investigator. Seeing the firmness and the courage with which I braved him, from a monster what he was, he came to himself satisfied that I had said nothing.“ [1]

Probably, it would have been enough a state of fright for Dumitru BORDEIANU to be murdered.

In the prison in Aiud, I was much punished, in black cells, in the cellar, and in the severe arrest by the political officer, lieutenant-colonel Ivan, [Read approximately: i 'van.] who from the year 1957 was investigating me, and followed to net me. One day in the autumn of 1961, he took me out of the cell to a room of the administration building, telling me that I would talk with a great comrade from the Interior, and I should be careful of how and what would say. After a quarter of an hour, there entered a colonel from the Securitate, of around 45 years, with a face of intellectual. / 'Do you still hope to go out of the prison?' / 'I do not believe in the mercy of the communists, and I don't know what makes me expect a conviction.' / 'Don't you have a liking for being free?' / 'I no longer believe in your liberty!' / Mister Bordeianu, I have authorization for treating with you, and following the offer which I will make, and in case that you'll accept and sign it, leaving this room, you will no longer return to the cell.' / 'What is the matter in question?' / 'I will take you out of the prison, and carry you to Oradea, [Read approximately: o 'radea.] where we will offer you all conditions of civilized and even luxury life, with young and nice-looking women, if you accept and assume the obligation to draw from the tongue and precisely inform the 'Securitate about everything is done, said and planned in certain social circles.' / When I heard of what the matter in question was, I lost control. And that was seen on my face. / 'Don't get startled Mister Bordeianu, because the affair in question is not to draw from tongue those of yours, as I know that you have remained legionary, although you cast off the Legion in Pitești. Your mission will be to draw from tongue those of ours.' / 'Namely, those of yours?' / 'The communists,' stressed he. / 'I cannot receive this offer, anything you gave me, because I will not do an ill turn to anyone, not even to my enemies, and neither to those who want to take my life.'” [1]

This last part of sentence was probably a hint to the secret endeavors relative to his murder. In case of Dumitru BORDEIANU, there had not occurred a masking reason, and with this offer the romanian communist regime probably wanted to connect him with his intended murderer, and by “disclosing” him to create a pretext for his being murdered.

6. The “disclosures” of the legionaries

Once it was deemed that the majority of the political prisoners had sufficiently been “re-educated,” and so motivated to “declare all they knew, and all they did not know, or they thought they had forgotten,” [1] there followed the implementation of the phase of the plan termed “disclosures.” That had a double aim. First, to get to know “all that had not been declared at the official investigations, all that were reactionary and against the working class and the communist regime, and all that had been found out in the prison from the divulgements of the comrades and colleagues.” [1] Second, to destroy the public image of the political prisoners, as a further step towards their incapacitating in reviving the Legionary Movement. “What had united us in times past had completely vanished from among us.” [1] For this reason, in addition to the written declaration, there was also established an oral “disclosure,” which had to be held “in front of the the room and the torture committee. Each of us was tortured in order to become aware of having no possibility to evade that moral 'prostitution.' Thence, just to be believed and to escape torture, some people invented or exaggerated facts which could not be believed by the sickest mind either. You were asked whether apart from stealing, lying, swindling — which you had to confess publicly — you still committed sexual perversions. Some of us began to narrate without any reticence sorts of facts which you don't encounter in pathology either. The poor, had no more discernment and neither will, they were pretty much mad. Thence, they declared that they committed all the sexual perversions, that they copulated with domestic animals, with the mothers, sisters, close relatives and contacts. As if Sodom and Gomorrah had moved to the prison in Pitești.” [1]

The “Pitești experiment” was not only an experiment, but also the medium in which a part of the political prisoners were initiated into the violent method of “re-education,” namely dehumanization, or spiritual engineering, and trained for carrying it on to other prisons of the romanian gulag. “In the rooms 1, 2, 3 and 4 ground-floor, as well as four more rooms in the basement, there were prepared students and pupils to be carried to do the disclosures in Târgșor, Gherla, Târgu Ocna, Ocnele Mari and the Canal.” [1] [Read approximately: tuerg 'shor, 'tuergu 'okna, 'oknele mary.]

At the end of the “Pitești experiment,” there was held an inspection on the part of a “colonel dressed in a blue uniform of militia, and not of Securitate. He was in fact one of the assistants of Nicolski, his trusted man. It was he who had directly led the disclosures by orders of Nicolski. He controlled, verified, directed them, ordering the torture methods as well. He played cards doubly or triply: with the occult in Moscow, with the party of Teohari GEORGESCU and Ana PAUKER, and another with an occult which was probably known only by him. / He said, with a grin of devil: 'My name is colonel Zeller, director-general of the [General Directorate of] Prisons in the RPR. You, bandits, are you still legionaries? I am convinced that after you have gone through what you have gone, you have no more liking for the Legion. You shall be pleased to have escaped so that you have escaped, so far. You shall, however, well imprint in the head that the disclosures will never cease. And because you know what a disclosure is, and if you give evidence of that you have changed, you will do the disclosures of all the bandits in the RPR. You shall leave from Pitești to Gherla, a part of you. Another part left for the Canal, and did there a good job with the disclosures. Those left before you to Gherla did they as well a good job there, and now some of you, as I said, leave for Gherla as well. Take care that the disclosures have not ceased, and that we are determined to accomplish the disclosures of all the bandits in our Republic.’” [1]

“I have registered with a computer memory the statements of this odious murderer. That the disclosures had not ceased, and that we would be those who would do the disclosures, told all. It came true that the occult had drawn up the plan mathematically, and a new criminal phase was opening before us. So that, if Ana PAUKER, Teohari GEORGESCU, and Vasile LUCA had not been dismissed with the authorization of Stalin, we all who had gone through Pitești and Gherla would have become, following

the tortures that would have been applied to us, the most odious criminals, who would have murdered and tortured all that was considered reactionary in our country. And once the plan fulfilled, we would have been executed then we as well, so as there were executed Țurcanu and his collaborators.” [1]

“What, however, shocked then us all, even in the condition we were, was the presence of Țurcanu beside Zeller. You could not read, however, in his eyes the assurance of power, of self-possession, of arrogance and pride, but the attitude of a servant servile towards the principal butcher. When I saw Țurcanu in that manner, skinned of the myth of the power with which he had horrified us, I was convinced that he was the most unlucky victim of the satanic doctrine.” [1]

7. Persons of the communist regime involved in the violent spiritual engineering in Pitești

Not only the existence of a soviet-romanian common “national” interest, but also the relatively great number of persons implied in a manner and measure in the violent spiritual engineering in Pitești indicate that it was initiated at the highest level of the political decision. Beyond their identification, the facial expression of those persons may also help in revealing with the aid of psychology and psychiatry the effects of the communist state on human personality, and other circumstances relative to their functioning as persons of the authorities.

I listed those persons roughly in the increasing hierarchical order of their positions. However, the first one is not the first, because Țurcanu had many help-mates. The last one is not the last, as in my conception the supreme party leaders were controlled in some manner and measure by the respective national conspirational imperialist organizations.

The violent spiritual engineering in Pitești was a secret operation. All the persons involved in it proceeded in a conspirative manner in that activity of theirs. Consequently, in spite of the fact that some of them displayed other activities as well which were not secret, they functioned with the “Pitești experiment” like a political mafia. They provide an example of how can be constituted and operated some kinds of national secret political organizations within an open state apparatus.

Once the originators had done all they wanted to, they had to “make the tracks inconspicuous.” [1] Accordingly, “their plan laid down both the disappearance of some prisoners involved in this action, and of the officials who supervised it.” [1] For this reason, “Nicolski knew still before the setting about of the disclosures that those who would carry into effect the plan would be executed.” [1] They transferred “Țurcanu and his general staff” [1] to the prison in Jilava [Read approximately: zhi 'la:va.] — a community near Bucharest — which was suitable for carrying out death-sentences.

Before “making the tracks inconspicuous,” [1] they still had to be informed of all they wanted to. For this reason, once “Țurcanu and his help-mates got to Jilava, the officials who had collaborated with him had disappeared from the ministry, they having been replaced by others. Those asked them to make declarations of good will through which they told how they had acted, what methods they had used, what results they had obtained, and how much time they needed for each young man to make him yield.” [1]

After that, probably, “they expected to be set at liberty, congratulated, decorated, and pushed forward in high positions.” [1] Instead, “the officials were again changed, and their substitutes charged with the formation of a court, as their own declarations were sufficiently accusing for that they were counted guilty for all the crimes, tortures and methods used in the disclosures, and for that in complicity with those abroad they would compromise and denigrate the party. Only that the 'bandits' did not succeed in misleading the party, which through its vigilance discovered the plot in time, following to punish the guilty.” [1]

So that, “the game with satan is very perilous, as those who serve him from collaborators become victims. Satan has no remorse, nor word, nor moral, nor sentiments, but only a well established purpose: changing the collaborators into victims easier to maneuver. In this world, it is not as the human wants, but as the Lord wants.” [1] And the “Lords” of the present world are the national political mafias, the “Lord” of Romania has always been the romanian national conspirational imperialist organization. Consequently, “Țurcanu and his tools” [1] for the first scapegoats of the “Pitești experiment” “were isolated, and kept till the trial in the greatest secret, then sentenced to death, and after that executed by shooting.” [1]

1. Eugen ȚURCANU [1, 2, 3] (born on 8 july 1925 in Pălteniș or Broșteni, [Read approximately:

poelti 'nish, brosh 'teny.] Suceava county, Romania; died on 17 december 1954 in Jilava, Ilfov county, Romania), de jure political prisoner, de facto chief of the “re-education” at the level of the prison in Pitești; [Source: Wikipedia]



[Source: CrestinOrtodox.ro]

“I would have you know, you idiot, that a Moldavian founded the Legionary Movement, and another Moldavian will destroy it. You stupid! It's me that will destroy it.” [2] / “You will die when I want you to. Slowly, with the tea-spoon!” [2] / “Bandit, now I'll kill you!” [1] / “You, my best friend, you'll die of my hand!” [2] / “I and my friends will kill those who must be, but one will no longer be able to commit suicide.” [1] / “Well, you bandits, so will I kill you, and I'll keep you only in pains. The working class has no mercy: mercy is a pathologic state of the christian bandits.” [1] / “So will I kill you all who will still say that you are christian and legionary!” [1] / “I will use all the methods to attain my purpose followed.” [1] / “Țurcanu was now no longer that of sometime. He was depressed, sad, talked little, and his presence no longer horrified anyone.” [1] / “Țurcanu, a sinister and controversial figure, although a brilliant student at law, he fell victim to his own pride, moved by a pathologic self-admiration, being conscious of his intellectual value and his will which put aside anything, so that for attaining his purpose he did not desist from the most odious crimes and bestialities.” [1]

2. Alexandru GEORGESCU, warden of the prison in Pitești; [3]

3. Florea DINA, [Read approximately: 'flo:rea 'di:na.] warden of the prison in Pitești; [3]

4. Dumitru NISTOR, [Read approximately: 'nistor.] warden of the prison in Pitești; [3]

5. Ion MARINA (born Ion IȚICOVICI), [Read approximately: ma 'ri:na, i 'tsikovich] political officer of the prison in Pitești; [1, 2, 3]

“This devilish ritual was supervised and followed by the political officer Ițicovici Marina, whom I observed on the corridor around the door, when there was introduced inwards the cask with the meals. Especially for this occasion, the political officer had procured Țurcanu cudgels of green and knotty wood, rubber truncheons, and flexible rubber cables with metallic core.” [2]

6. Alexandru DUMITRESCU, director of the prison in Pitești; [1, 2, 3]

“There was knocked at the door, and director Dumitrescu and the lieutenant Marina penetrated into the room with around thirty wardens. The two shot with the pistols in the ceiling, and the wardens rushed upon the students with cudgels, tendons of ox, and waist-belts to make them one with the earth.” [1] / Gheorghe SUROIU confesses: “After around one hour of our beating, they had grown tired, and Țurcanu ran to the door, hammering strongly with the fist. On the spot, the door opened, and there appeared the director Dumitrescu in the hand with a square pole of hardwood, followed by a whole band of wardens. Țurcanu began speaking: 'We are a series of students who have renounced all the conceptions obscurantist, mystic-legionary, bourgeois, and of other kinds, and will re-educate ourselves in order to be useful for society. But the legionaries jumped on to murder us!' / The director Dumitrescu composed himself then a face full of aggressiveness, inhaling as much air as possible in the chest to say something against us. At that moment, I began to speak, saying to the director: 'Mister commandant, in these conditions which have appeared today, we are not sure on our lives.' / 'What youuu, aren't you sure on your lives any longer?!' / And he began to strike me with that wooden pole till he grew tired, and we all felt that we had perished. After having finished my beating, he said to all: 'I shall not hear anything more! All the world shall do what these honest men tell, who cast off banditism, and are on the right track!'” [2] / “About Dumitrescu and Marina, it is said that they would have been convicted, having been accused of what happened in Pitești, and that they were murdered subsequently.” [1]

7. Ioan CÂRNU, [Read approximately: 'kuernu] Securitate in Pitești; [3]

“Dumitru APOSTOL [Read approximately: a 'postol.] was horribly tortured by the butcher Cârnu. He was given 25 years of forced labor, and sent to Pitești. Indignant at that he had not been sentenced to death, Cârnu took him out of the prison, and carried him to the mayor's office in the community Suici. [Read approximately: 'su:ich.] In the evening, at around 22 hours, he was taken out and carried at around 50 meters from the bridge, telling him that he was free to go home. From behind, the Securitate sergeant Gheorghe CIOFRÂNGEANU discharged his pistol in him. He was buried in the community under the supervision of the Securitate.” [3]

8. Ludovic ZELLER (CZELLER, CSELLER), [Read approximately: 'ludovik.] lieutenant-colonel, Operative Service of Inspections of the General Directorate of Prisons; [1, 2, 3, 4]

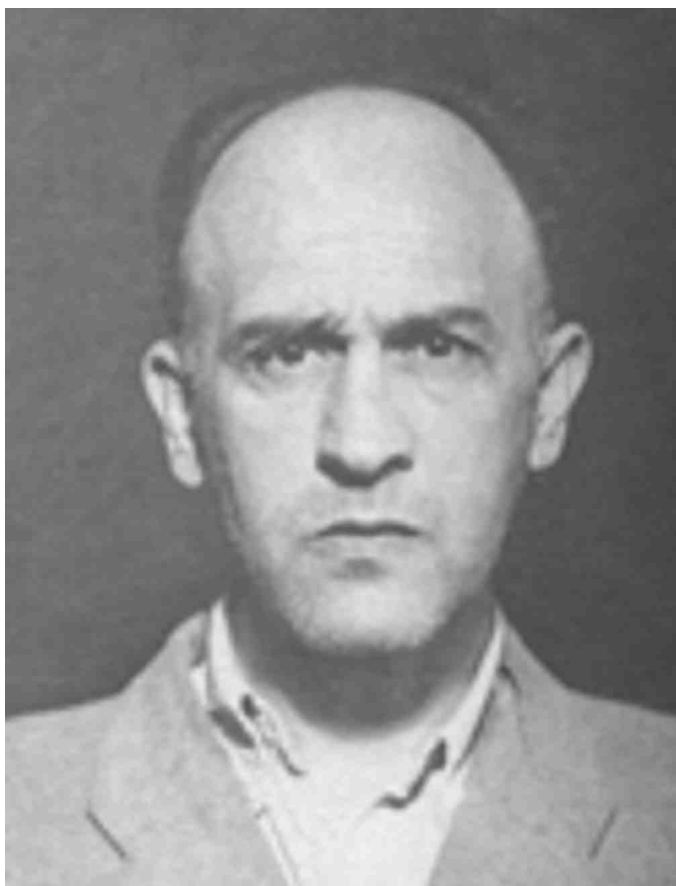
“From 10 december 1949, the administration and the wardens in the prison in Pitești disappeared from the scene. The single actor who played the piece was Țurcanu. Only he locked and unlocked, only he gave orders to the wardens. He and his masters, general Nicolski and colonel Zeller.” [1] / “After starting the disclosures, the room 4 hospital changed into an investigation room, where there were worded the declarations. A part of the room was isolated through a folding-screen formed of bed-sheets. Behind that screen there stood Nicolski, Zeller or their henchmen, who were listening to the questions put by Țurcanu to that investigated, and which he had to also write. The questions had to be put in a loud voice, in order for those behind the curtain to hear. Not rarely, I saw the high boots of the mysterious audience behind the sheet, officer high boots, which differed from those of the wardens.”

[1] / “It is said that later colonel Zeller, the direct assistant of Nicolski, would have been found shot dead, in a cemetery in Bucharest.” [1]

9. Marin CONSTANTINESCU, [3] [Read approximately: ma 'rin konstanti 'nesku.] lieutenant-colonel, Operative Service of Inspections of the General Directorate of Prisons; [4]

10. Alexandru ROȘIANU, [Read approximately: roshi 'anu.] major, Operative Service of Inspections of the General Directorate of Prisons; [4]

11. Tudor SEPEANU, [1, 2, 3] [Read approximately: 'tudor se 'peanu.] lieutenant-colonel, chief of Service of Inspections of the General Directorate of Prisons; [4]



[Source: cnsas.ro]

“The methods we use are being known and approved by the comrades Pintilie, [Read approximately: pinti 'liye.] Nicolschi and Mazuru. [Read approximately: pinti 'lie, ma 'zuru.] They are in the interest of the people and the Republic. When I was at the Capital Militia, I shot dead all the breakers of cashier's offices. And when I lead the Capital Securitate, I was beating so that blood squirted to the ceiling.” [4]

12. Iosif NEMEȘ, [3] [Read approximately: 'nemesh.] Operative Service of Inspections of the General Directorate of Prisons; [4]

13. Ioan BACIU, [Read approximately: yoan 'ba:chiu.] colonel, director-general of the General Dir-

ectorate of Prisons; [3, 4]

14. Mișu DULGHERU, [1, 3] [Read approximately: 'mishu dul 'gheru.] colonel, director of the Directorate V Criminal investigations; [4]

“He was arrested on 16 october 1952, and kept in investigation two years and three months. In around 1980, he left for Israel.” [3]



[Source: cnsas.ro]

15. Gavrilă BIRTAȘ, [Read approximately: gav 'riloe 'birtash.] colonel; [3, 4]



[Source: cnsas.ro]

16. Coman STOILESCU, [Read approximately: 'koman stoi 'lesku.] colonel, director of the Directorate III Militia and Prisons Counter-intelligence; [4]

17. Vladimir MAZURU (born Vladimir MAZUROV in 1915 in Chișinău, today Republic of Moldova), [source: Wikipedia] brigadier general, sub-director-general of the General Directorate of People's Security; [3, 4]

18. Alexandru NICOLSKI (Boris GRÜNBERG) [1, 2, 3] (born on 2 june 1915 in Chişinău, today Republic of Moldavia; died on 16 april 1992 in Bucharest, Romania), brigadier general, sub-director-general of the General Directorate of the Security of State; [4]



[4]

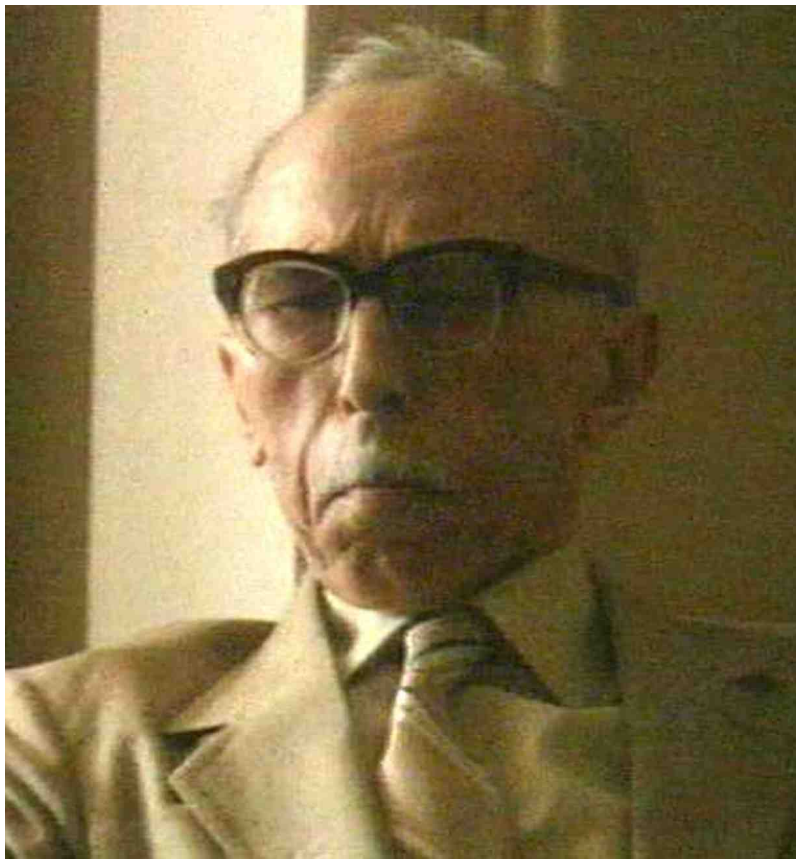


[Source: cnsas.ro]

Ion PANGRATE directly experienced Alexandru NICOLSKI in the prison in Gherla, when he was in the infirmary, because in a suicide attempt he had cut the neck: “In around january 1951, all of a sudden, there was a commission which was doing a great inspection in the prison. It was formed of around ten leaders, all superior officers. I recognized general Nikolschi (Gruenberg) and Tudor SEPEANU. Sepeanu tried to provoke me to a talk. I answered nothing. Nikolschi said to him: 'Leave him alone, can't you see that he can no longer talk?' They went out of the room. This visit took place after dark. In spite of the fact, the courtyard of the prison was illuminated by powerful incandescent bulbs as in daytime. With a nail taken out of a cross-bar, I made a hole in the little plank which obstructed my reach to see into the courtyard. As I felt that the whole world had gone, and there was silence on the corridor, I climbed the bed, and looked through the little hole made by me. The whole commission came into the courtyard. From above from the third floor, there was heard an outcry of tortured human. The whole commission cast their eyes upwards towards the third floor. Nikolschi said something what made the others laugh. 'The mill of satan was working hammer and tongs.'” [2]

It seems that Dumitru BORDEIANU directly and personally experienced Alexandru NICOLSKI in the prison in Pitești at his investigation of 26 october 1949: “As I entered the office, I saw a civilian sat not in the chair at the desk, but just on the desk, in the American style. By the physiognomy and the color of the face and of the hair, he was like a true-born russian. He spoke a perfect romanian language, the literary language of a cultured man in Bucharest. And I thought him to be a bessarabian russian. He had blue eyes, a congruent forehead, a puffed-up nose, and a middling stature of athlete. Therefore, by appearance he seemed to be russian, and by language plain romanian. By the manner he put the questions and followed my mimicry, I was convinced that he was a policeman versed and knower of

the psychology of the relation investigator-investigated. The vocabulary and the thoughtful questions gave away the fact that he was not a whatever kind of policeman. I am inclined to think that he was one of the big chiefs, who knew the plan of performing the disclosures, and his presence in Pitești was not accidental. It may be that he was Nicolski. Subsequently, this was confirmed by what was said by the director of the prison, Dumitrescu, by the first warden, and by other wardens.” [1] / “You bandit! Do you have the impression that you lead me up, that you answer me like that? Don't you know where you are? Do you know who I am?” [1] / “You bandit! I know you to the last ditch, and know what is there in your heads of bandits!” [1] / “I will know your thoughts as well.” [1] / “Shall you be able to resist 15 years in the prison, because the food regime you have now will not give you possibilities to finish the whole punishment?” [1] / “You bandits! You look here at me, you shall be of armored concrete, and we'll soften you anyway.” [1] / “We have methods to make of you all we want to!”



[4]

“Alexandru Nicolschi deceased on 16 april 1992 following a cardiac infarction one day before the date for which he had been called by the Directorate I Criminal Investigations and Criminology of the General Prosecution for being heard in the trial of communism. After a few months from his decease, his daughter accorded an interview to the weekly Expres: 'When father became unwell, I called the Ambulance several times, and the Ambulance would simply not come!'" [4]

This case of death seems to be an enforcement of the secret law in Romania that “no general of the apparatus of the Securitate can be tried.” [4]

19. Gheorghe PINTILIE (born Pantelei BODNARENCO in 1902 in Tiraspol, today Republic of

Moldavia; died on 11 august 1985 in Bucharest, Romania), [source: Wikipedia] director-general of the General Directorate of the Security of State; [3, 4]



[source: Wikipedia]

“Gheorghe PINTILIE ordered the executors to be without mercy.” [3]

20. Marin JIANU, [1, 3] [Read approximately: zhi 'anu.] (born on 2 august 1913 in Aninoasa, Gorj county, [Read approximately: ani 'noasa, gorzh.] Romania; died on 2 april 1994 in Bucharest, Romania), deputy minister of internal affairs; [4]

“At around the beginning of december 1949, the section warden passed from cell to cell, and told us to clean, as there would come an inspection of the Ministry of the Internal Affairs, from Bucharest. After around two days, the door opened, and there appeared the director Dumitrescu together with the deputy ministers Jianu and Dulgheru. After the door closed, I remained behind it, and heard unintentionally the discussion between the ministers and the director: 'You Dumitrescu, what are you doing to these, are you murdering them?' / 'This is the order, comrade minister!' / I was convinced that they talked loudly intentionally, in order for us to hear it. Indeed, we looked like some corpses, and the cell like a mildewed tomb.” [1] / “On 26 may 1953, Jianu declared that he knew of the 'self-disclosures' of the legionary prisoners in Pitești and Gherla from lieutenant-colonel Tudor SEPEANU, colonel Mișu DULGHERU, and brigadier general Alexandru NICOLSCHI.” [4] / “Ștefan PAVEL (former minister of the interior): From the time of Marin JIANU, there appeared the instruction that the prisoners should have been beaten ('but those were barbaric beatings, barbarisms ... it was the line of the party to arrest and torment without an accusation.').” [3]

21. Teohari GEORGESCU (born Burăh TESCOVICI on 31 january 1908 in Bucharest, Romania; died on 31 december 1976 in Bucharest, Romania), [source: Wikipedia] minister of internal affairs; [1, 3, 4]



[source: Wikipedia]

“Fitin imposed him in 1945 to the ministry of the interior.” [3] / “He was removed from the leadership of the ministry in april 1952, and Gheorghiu-Dej instantly promoted him.” [3] / “He was arrested on 18 february 1953, accused of crimes against the romanian people, anti-sovietism. He stayed in the investigation in good conditions, and was released in autumn 1955 with finding place as director of tipografy.” [3] / “Removing Teohari GEORGESCU, Gheorghiu-Dej changed nothing, he neither washed his hands, but brought a new slaughterer, who terrorized the country having unconditioned support in Pintilie and Nicolschi.” [3]

22. Iosif CHIȘINEVSCHI (born Jakob ROITMAN in 1905 in Chișinău, today Republic of Moldavia; died in 1963 in Bucharest, Romania), [source: Wikipedia] member of the Political Bureau of the Central Committee of the Romanian Worker's Party; [1, 2, 3]



[source: Wikipedia]

“What are you complaining that you are tortured? That's nothing. You were brought here to be killed! You shall say 'thanks' for the human regime we apply to you!” [2]

23. Vasile LUCA (born László LUKA on 8 june 1898 in Catalina, Covasna county, today Romania; died on 23 july 1963 in Aiud, Romania), [source: Wikipedia] major of the Red Army, member of the Political Bureau of the Central Committee of the Romanian Worker's Party; [1, 3]



[source: Wikipedia]

“In the Political Bureau of the Central Committee of the Romanian Communist Party of 26 july 1946, Vasile LUCA reminded of one of the ten commands of Moscow of 7 march 1945: 'One musi not forget the purpose: compromising and destroying the historical parties.'” [3] / “He was arrested in 1952 as right deviationist. They staged him a trial of traitor. He was tortured and killed in the prison in Aiud on 27 july 1963.” [3]

24. Ana PAUKER (born Hannah RABINSOHN on 13 december 1893 in Codăești, Vaslui county, Romania; died on 3 june 1960 in Bucharest, Romania), [source: Wikipedia] colonel of the Red Army, member of the Political Bureau of the Central Committee of the Romanian Worker's Party, foreign minister; [1, 3, 4]



[source: Wikipedia]

“Ana PAUKER came to Bucharest in september 1944 with the colonel Dimitri FEDICHIKIN.” [3] / “After the plenary session of the Central Committee of the Romanian Worker's Party of 26-27 may 1952, Vasile LUCA, Teohari GEORGESCU, and Ana PAUKER were taken out of functions as right deviationists.” [3] / “Ana PAUKER acknowledged that 'she had come with tasks from the USSR.’” [3] / “On 19 february 1953, Ana Pauker was arrested and accused of connections with foreign powers, the promotion of legionary elements, ... She was released on 20 april or in september 1953.” [3]

This sequence of smiles seems amazing in the knowledge of the crimes committed by the smilers, possibly even at the time of those smiles held with the consciousness of their crimes. There can be made at least two remarks. On the one hand, these persons probably accusable with committing the crimes of the “Pitești experiment” felt the need to smile for the public on which they were not electorally dependent, moreover which they were oppressing. That smile was probably caused by their need for that public image they were destroying in the case of the victims of the “Pitești experiment.” On the other hand, that smile discredits all the past, present and future politicians, in the sense that after seeing it not one of them can regularly convince of that behind the smile there is benevolence and not malevolence: what can be almost certain is that there is the need for a good public image.

25. Gheorghe GHEORGHIU-DEJ, [1, 2, 3] (born on 8 november 1901 in Bârlad, [Read approximately: buer 'lad.] Romania; died on 19 march 1965 in Bucharest, Romania), secretary-general of the Romanian Worker's Party; [Source: Wikipedia]



[Source: Wikipedia]

“All deserve, on the basis of the laws of our Republic, to be shot dead, but because they are too many, and it might look like a kind of slaughter, we will have to administer imprisonment, only in exceptional cases, in two-three cases, they shall be sentenced to death,' expressed himself Gheorghe GHEORGHIU-DEJ in the issue of the Jews arrested as Zionists in the Political Bureau of the Central Committee of the Romanian Worker's Party on 2 september 1953.” [3] / “The second commandant of the prison [in Gherla] is Gheorghiu. Under his command were carried out the crimes of the re-education, after the end of Pitești. Stupid and full of sadism, he boasted that formed a part of the group of Gheorghiu-Dej, and was a railwayman of the CFR, just as that.” [2] / “The third blackguard was Goiciu, [Read approximately: 'goychu.] a big hulking fellow ready to lacerate any prisoner. [2] He boasted that he was friend with Gheorghiu-Dej, being active with that at the CFR workshops in Galați. He had offered him the important post of director of the prison in Galați. The prisoners who had passed thereabouts were horrified when heard of him. He had a particular pleasure to kill and torment priests or sons of priests, and few of those escaped alive from his hands. He was known in all the prisons as one of the most odious butchers and murderers. He was a monster, a type of proletarian with 'political' power, which he abused at any time, executing the orders of destruction.” [1] / “Gheorghiu-Dej was not foreign from the disclosures.” [1] / “Gheorghiu-Dej was a true criminal, practicing genocide as his Moscovite comrades as well.” [3]

26. Iosif Vissarionovich STALIN [1] (born on 18 december 1878 in Gori, then Soviet Union; died on 5 march 1953, Kuntsevo, then Soviet Union), secretary-general of the Central Committee of the Communist Party of the Soviet Union; [Source: Wikipedia]



[Source: Wikipedia]

One could say that Iosif Vissarionovich STALIN was the ultimate originator of the destruction of the Legionary Movement if he had not been murdered probably by the same persons who had made of him a human monster, just like in the cases of Gheorghe GHEORGHIU-DEJ, Alexandru NICOLSKI, Eugen ȚURCANU and other monster humans involved in the “Pitești experiment.” / Gheorghe ANDREICA: “Stalin was thrown to the rubbish-bin by his comrades.” [2]

After all, even the wardens can be considered accomplices, as they had the possibility to refuse compliance with the orders relative to the “re-education,” and to report the illegalities to the criminal authorities.

Ion PANGRATE confesses: “I was exhausted from the physical forces though, my spirit was unbroken and combative. They had not managed to imprint the horror in me. On opening, when sergeant Roman [Read approximately: ‘roman.’] counted us, I sprang out from among them, reporting that I was tortured by those. The daring I had was based on the fact that the first warden knew pretty well how much work I had employed in the prison. At him, I had always observed a special respect that he bore to me. At the beginning, he gave me no answer, but passed along sighing. / I was ensured two beatings a day. One in the morning, and one in the evening. I did not give in. As many times as the wardens came, so many times I shrieked at the top of my voice that I was tortured. On one of the days, the first

warden Roman told the re-educated: 'Who brought you here, criminals, to kill the people?! One day, with my hand I will shoot you all dead, and I will answer for what I did.' / The re-educated remained silent." / (I wonder whether the warden was sincere or cynical? Anyway, he tolerated those crimes, and knew from where the orders came! G.A.) [2]

It can be supposed that the answer of sergeant Roman reflects the instructions of the director of the prison, at a time when the "disclosures" were under the direct and exclusive authority of the Securitate. According to that, the staff of the prison "was uninformed" of the "disclosures," consequently they were not responsible for that. Further, for an illegal and relatively secret execution carried out by order to a member of the prison staff, the responsibility lay exclusively upon the respective staff member.

References

1. Dumitru BORDEIANU: Mărturisiri din mlaștina disperării, [Confessions from the Slough of Desperation] Apologetica, 2009; [This book can be freely downloaded from the site: http://sfantulioancelnou.ro/carti/Dumitru_Bordeianu-Marturisiri_din_mlastina_disperarii/Bordeianu-Mlastina_disperarii.htm.]
2. Gheorghe ANDREICA: Mărturii din iadul temnițelor comuniste, [Confessions from the Hell of the Communist Jails] 2000; [This book can be freely downloaded from the site: ftp://ftp.logos.md/Biblioteca/Colectie_RO/Gheorghe%20Andreica%20-%20Marturii%20din%20iadul%20temnitelor%20comuniste.pdf.]
3. Cicerone IONIȚOIU: Genocidul din România, Repere în procesul comunismului, [The Genocide in Romania, Points of reference in the trial of communism] www.procesulcomunismului.com, Ediție electronică, Apologeticum, 2006; [This book can be freely downloaded from the site: ftp://ftp.logos.md/Biblioteca/Colectie_RO/Cicerone%20Ionitoiu%20-%20Genocidul%20din%20Romania.pdf.]
4. Mihai BURCEA & Marius STAN: Alexandru NICOLSCHI, ilegalist comunist, spion sovietic, deținut și general de securitate, [Alexandru NICOLSCHI, Communist Illegalist, Soviet Spy, Prisoner, General of Securitate] Institutul de Investigare a Crimelor Comunismului și Memoria Exilului Românesc, [Bucharest] 2011. [This book can be freely downloaded from the site: http://www.iiccr.ro/pdf/ro/alexandru_nicolschi.pdf.]

Other books

Till June 2019, I have succeeded in publishing my following books:

- 1) the hungarian-language text paperback version of my book entitled “A magyar kommunista állam vasfüggönye felé” [Towards the Iron Curtain of the Hungarian Communist State], in Romania and Hungary;
- 2) the romanian-language text-image electronic version of my book entitled “Înscrișuri și obiecte relativ la trecerile mele frauduloase ale frontierei de stat a Republicii Socialiste România” [Documents and objects relative to my fraudulent crossings of the state border of the Socialist Republic of Romania], with the internet distributors Google Play and Internet Archive;
- 3) the english-language text-image electronic version of my book entitled “My Restrained Asylum Documents and Their Restraint”, with the internet distributors Google Play and Internet Archive;
- 4) the english-language text-image electronic version of my book entitled “It Is Difficult to Come out of Romania with Benefit”, with the internet distributors Google Play and Internet Archive;
- 5) the english-language text-image electronic version of my book entitled “A Case of Securitate Dossier Burial in Romania”, with the internet distributors Google Play and Internet Archive;
- 6) the english-language text electronic version of my book entitled “Statue of Captivity”, with the internet distributors Google Play and Internet Archive;
- 7) the english-language text-image electronic version of my book entitled “My Repulsed Philosophical Theory and Its Repulsion”, with the internet distributors Google Play and Internet Archive;
- 8) the english-language text-image electronic version of my book entitled “Hungarian Politics-Religion Intertwining”, with the internet distributors Google Play and Internet Archive;
- 9) the hungarian-language text-image electronic version of my book entitled “România Szocialista Köztársaságban junior kézilabdázóként írt képeslapjaim” [My Picture Postcards Written in the Socialist Republic of Romania as a Junior Handball Player], with the internet distributors Google Play and Internet Archive;
- 10) the english- and hungarian-language text-image electronic versions of my book entitled “Uncivilized Manifestations of Muslim Persons”, with the internet distributors Google Play and Internet Archive;
- 11) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “Elizabeth Adam’s Progressive Humanist Non-nationalist Universal-Nation-Making Means”, with the internet distributors Google Play and Internet Archive;
- 12) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “Elizabeth Adam As Wild Rose Message of National Marginalization”, with the internet distributors Google Play and Internet Archive;
- 13) the english-language text-image electronic version of my book entitled “Eyes Wide Open: The Illuminati Tigress-Programing, -Training and -Using Angelina Jolie”, with the internet distributors Google Play and Internet Archive;
- 14) the english-language text-image electronic version of my book entitled “My Repulsed Physical General Theories and Their Repulsion”, with the internet distributors Google Play and Internet Archive;
- 15) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality”, with the internet distributors Google Play and Internet Archive;
- 16) the english-language electronic version of my book entitled “The Conceivers of the ‘Holy Scriptures’ Are Ethnical Secret Political Organizations”, with the Internet distributors Google Play and Inter-

net Archive.

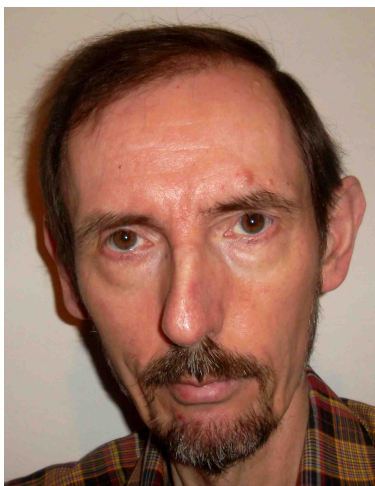
Book-creation information

The author created this book approximately in the summer of 2015, as conceiver, researcher, writer and editor, under private-life circumstances, resulting from the need of discovering evidences relative to the existence and actions of the ethnical and the national secret political organizations. The electronic redaction of the book was made by the author personally mainly with the following technical means: Acer AOD270, Linux-GNU Ubuntu 14.04, LibreOffice 4.2, GIMP 2.8.

Book-publication information

In june 2019, the author discovered ethnical-national secret politically potentially unfair multinational internet re-distributions of this and other books of his, which is presumedly an extension in space, time and person, as well as a new manifestation of the anti-Elizabeth Adam multinational conspiracy described in his book entitled “National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality”. This made it necessary the modification of the copyright dispositions mentioned at the beginning of the book, and the re-publication of the book, without substantial content and structure modification.

Author information



The photo taken on 16 april 2016 represents the author, István ADORJÁN. He was born on 20 december 1959 in the village Mikháza [Read approximately: 'mikhazɔ.] [In the romanian language: Călugăreni.] in the county Maros [Read approximately: 'mɔroʃ.] [In the romanian language: Mureș.] in Romania, his citizenship is romanian, his ethnicity hungarian, his identity first of all human, at present he regards not one state his own or his country, ideologically he is atheist, politically liberal, his theory-like conviction is that the great religions and the national states are creatures and means of ethnical secret political organizations, with his writings his purpose is the publication and diffusion of his say of scien-

tific, philosophic-atheist, progressive, humanist, non-nationalist and liberal spirituality, particularly the revelation, publication and diffusion of his say relative to the national-imperialist, anti-humanist, anti-progressive and anti-scientific nature and activity of the national secret political organizations, great religions and national states.

The End of E-Book